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FOR THE
Church of Scotland

A

P L E A

FOR THE

Church of Scotland

AGAINST

PATRONAGES, &c.



[Price Six-pence.]

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[Price 2s. 6d.]

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FOR THE
Church of Scotland
AGAINST
P A T R O N A G E S :

WITH
REASONS for Relieving her from
Them, and Repealing the Act made in the
Reign of Queen *Anne*, in the Year 1712, where-
by **P A T R O N A G E S** were restored.

And full **A N S W E R S** are made to all
O B J E C T I O N S .

To which is annexed that famous Paper,
The **SEASONABLE WARNING** of the Commission
of the General Assembly, concerning the
Danger of Popery in the End of Queen *Anne's*
Reign.

L O N D O N :

Printed for **ALEXANDER CRUDEN**, at the
Bible and *Anchor* under the Piazzas of the *Royal*
Exchange in Cornhil. M DCC XXXV.

P L E A

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Church of Scotland

AGAINST

PATRONAGES:

WITH

Reasons for Relieving her from

Them, and Repealing the Act made in the
Year of Queen Anne, in the Year 1701, where
by PATRONAGES were removed.

And full ANSWERS are made to all

OBJECTIONS.

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(3)

A PLEA for the Church of SCOTLAND against PATRONAGES, &c.

The INTRODUCTION.

PATRONAGES, or the Power of single Persons, to present and nominate Pastors to vacant Congregations, have been always regarded by the Church of *Scotland*, as a heavy Grievance, and have been frequently complain'd of by her; insomuch that several of our Kings and Parliaments have been moved to ease her of that Burden. Soon after the Reformation, frequent Remonstrances were made by the Church of *Scotland*, against Patronages, and her settled Sentiments about them are well known by her Books of Discipline, compiled soon after her Reformation from Popery; and particularly from the second Book, which was agreed to in the General Assembly 1578. The twelfth Chapter contains several Things which the Church desired to be reformed: There are the following Words in the ninth and tenth Paragraphs. "The Liberty of the Election of Persons called to the Ecclesiastical Func-

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“ tions, and observed without Interruption,
“ so long as the Church was not corrupted
“ by Antichrist, we desire to be restored and
“ retain'd within this Realm; so that none
“ be intruded upon any Congregation, either
“ by the Prince, or any inferior Person,
“ without lawful Election, and the Assent
“ of the People, over whom the Person is
“ placed, as the Practice of the Apostolical
“ and Primitive Church, and good Order
“ crave.

“ And because this Order, which God's
“ word craves, cannot stand with Patrona-
“ ges, and Presentation to Benefices, used
“ in the Popish Church; we desire all them
“ who truly fear God, earnestly to consi-
“ der, that for so much as the Names of
“ Patronages and Benefices, together with
“ the Effect thereof, have flow'd from the
“ Pope and Corruption of the Canon Law
“ only, in so far as thereby any Person was
“ intruded, or placed over Churches, hav-
“ ing *Curam Animarum*. And for so much
“ as that Manner of proceeding has no
“ ground in the word of God, but is con-
“ trary to the same, and to the said liberty
“ of Election, it ought not now to have place
“ in this light of Reformation. And there-
“ fore, whosoever will embrace God's word,
“ and desire the kingdom of his Son Christ
“ Jesus, to be advanced, they will also em-
“ brace and receive that policy and order,
“ which

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“ which the word of God and upright estate of this Church crave; otherwise, it is in vain that they have professed the same.”

And in these Books of Discipline, it is several times declared, *That no Persons ought to be intruded into any Ecclesiastical Office, contrary to the Will of the Congregations, to whom they are appointed*: And in consequence of these Sentiments, our ancient Reformers did, from time to time, apply to the King and Parliament, for relief from Patronages; because they were frequently used in prejudice of the Liberty of Congregations.

The Church, indeed, got several Provisions enacted at divers times, by the Legislature, against the Abuses of Patronages; but finding these insufficient to answer the end, the General Assembly proceeded to make several Acts, for restraining the Abuse of Patronages, and particularly for preventing violent Settlements.

The General Assembly, held in the Year 1575, by their Act, appoint, That Ministers be settled in their Churches, with consent of the Ministers of the Province, and also of the Flocks to whom they be appointed.

And after all, the Church finding that the afore said Abuses were not removed, the General Assembly held in the Year 1596, did,

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did, by their Act, provide, that none should seek a Presentation to Benefices, without Advice of the Presbytery where the Benefice lies; and if any do to the contrary, that they be repelled, as *Rei ambitus*.

These Acts we find renewed by the General Assembly, held in the Year 1638: And also agreeably to the Books of Discipline, they expressly declare, "That no Man ought to be intruded into any Office of the Church, contrary to the Inclinations of the Congregation, to which they are appointed."

Likewise the Church obtained several favourable Acts from the Parliament, in the Year 1640 and 1641, with respect to Patronages, whereby they are burdened with an express *Salvo* of the Interest of the Parishes, which are declared to be settled upon the Suit and Calling of the Congregations, according to the Acts and Practice of this Church.

And for the better securing the Liberty of Congregations, the General Assembly addressed King *Charles I.* to accept of Lists of Preachers from the Presbyteries, where the vacant Churches lay, which were to be made up by them, with the consent of the Parishes immediately concerned; out of which the King might present persons to be their Ministers: which demand the King was pleased to grant, as appears from the Acts of the General Assembly held in the Year 1642.

But

But the Church finding all these Provisions and Limitations insufficient to remove the Grievance, they at length got Patronages totally abolished by the Parliament in the Year 1649. And in their Act relating thereto, the Parliament does expressly assert, "That Patronage is an Evil, and a Bondage, "under which both Ministers and People "had groaned; and that it is a Popish "Custom, brought in upon the Church in "times of Ignorance and Superstition."

But Patronages being again restored, in the Year 1661, the Church laboured under the Grievance to the Year 1690, when they were again abolished by Act of Parliament, and the Power of calling Ministers was restored to the respective Congregations. And that the Church might always remain free from this Yoke, they got this Privilege unalterably secured to them (as they judged) by the *Treaty of Union*, in the Year 1707, which was ratified by the Parliaments of both Kingdoms.

Afterwards, some who had got into the management of publick Affairs, being dissatisfied with, and incensed against the Church of *Scotland's* Zeal for the Protestant Succession, in the illustrious House of *Hannover*, moved against her in the *British* Parliament, and got Patronages restored in the Year 1712: Of this the Church did several times complain, as an Infringement and Violation

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lation of the *Treaty of Union*, till they got that mollifying Act passed in the Year 1719, declaring Presentations of no Force, if they were not accepted by the Persons whom the Patrons presented; which Act render'd the Church somewhat easy for several Years after. But now that friendly Act being misimproved and abused, contrary to Expectation, the Yoke is become as grievous to the Church as ever, which obliges her afresh to apply to the Legislature for Relief.

SECTION I.

Reasons for Relieving the Church of Scotland from PATRONAGES.

REASON I.

THE Power of Patrons, to nominate Pastors to vacant Congregations, is not warranted by the Word of God, nor at all agreeable to the Practice of the Apostolical Times, and the purest Ages of the Church. Nay, it is evident from God's Word, that no Person, but the Church herself has the power of nominating and electing her Officers, and of assigning them their particular Stations in the Church *.

* Acts i. 15. vi. 2. viii. 14. xiii. 3. xiv. 23. xvi. 9.
1 John iv. 1. 2 John 10.

And

And tho we read of *David*, *Solomon*, *Ezra*, and *Nehemiah* endowing, building, and repairing the Temple of *Jerusalem*; and of the Centurion that built the *Jews* a Synagogue *: Yet never any of these claimed a Power to themselves (far less to their Heirs and Assigns) to nominate and present the Priests or Teachers, that should officiate in those Places; and much less should any modern Patron claim this Privilege, that has no such plausible Ground to plead for it.

And as Patronage hath no Countenance from the Scriptures, or Practice of the primitive Church, so it remained altogether unknown in the Church, till latter Ages, when true Religion and Christianity began to decline; and it came gradually into the Church, with other popish Corruptions and Abuses. *Cyprian*, *Athanasius*, the *Apostolical Constitutions*, with many ancient Councils and Fathers, declare in the plainest Terms for the free Liberty and Power of the Church, to choose her own Pastors, without any extrinsic Influence whatsoever. And our *Scotch* Reformers plainly assert, in the second Book of Discipline, that Patronages have flowed from the Pope and Corruption of the Canon Law, and that they have no ground in the Word of God, but are contrary to the same, and to the Liberty of E-

* Luke vii. 5.

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lection, allowed in the Apostolical and primitive Church.

Nay, the Popish Councils and Canonists seem to be so sensible of this, that they speak very faintly in justification of Patronages. The provincial Council at *Mentz*, in *Germany*, in the Year 1549, acknowledges the Injustice and Oppression, which attend the Power of Patronages; Yea the Council of *Trent* is forced to own the great Prejudice the Church sustains by the Rights of Patrons, as is evident from their Decrees in the Years 1551 and 1563. And the Canonists themselves, such as *Lambertinus*, *Panormitanus*, *Pistorius* and others, acknowledge, that Patronage is a Kind of Servitude upon the Church.

Reason II. It is highly disagreeable both to Scripture and Reason, as well as to the Interest and Safety of the Church, that the Power of choosing her Pastors should at any time be lodged in the hands of her Enemies, as the Right of Patronage frequently is: And that this Power, which is a Spiritual and Ecclesiastical Privilege, should be bought and sold with Money, like other Civil Rights and Inheritances. Seeing it is most absurd, that Hereticks and profane Men should have the greatest Power in choosing the Pastors of the Christian Church; which they may obtain,
if

if they have Money enough to purchase the same.

Reason III. The power of Patrons to impose Ministers upon Congregations, is an Incroachment upon the Liberties of Mankind, the Privileges of a free-born People, and the Laws of Society. It would be accounted a grievous Invasion of our natural Rights and civil Privileges for us to be denied the Liberty of choosing Physicians for our Bodies, or Lawyers for our Estates, and to have those imposed upon us whom we either know not, or incline not to trust. And why should it not be reckoned a more grievous Usurpation for us to be imposed upon, with respect to our immortal Souls, the Interest and Welfare of which ought to be dearer to us, than all we have in the World? Besides, are not particular Churches or Congregations of Christians, to be regarded as free Societies, voluntarily joined together, for the Purposes of Divine Worship and Spiritual Edification? Why then should they not have the Privilege of other free Societies, as Republicks, Cities and Corporations, to choose their own Officers? So that to have Pastors imposed upon the Church, without her Consent, is an Incroachment upon the natural Rights and Freedom of the Church, considered as a Common Society.

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Remarkable to this purpose are the Words of the General Assembly, held in the Year 1715, in their Memorial to the Secretary of State, which was to be laid before the King.

“ It appears equitable (*say they*) in itself, and
“ agreeable to the Liberty of Christians and
“ a free People, to have interest in the
“ Choice of those with whom they intrust
“ the Care of their Souls: It is a Hardship
“ to be imposed upon in so tender a point,
“ and that by Patrons, who frequently have
“ no Property nor Residence in the Parishes.”

And it may be added, by Patrons who have no real Concern for the good of the Parishes, and who have no higher End than to promote their own secular Interest, or to provide Bread for a Friend.

May it not then be accounted a Hardship to bring a Nation or People under this Spiritual Vassalage, who have so long maintained their Freedom? And might it not be humbly expected from such a generous Nation as is that of the *English*, who have such a Value for Liberty, that they will not be fond of bringing their Neighbours under such a Yoke of Bondage? The exorbitant Power of Superiors and Chieftains in *Scotland* over Mens Bodies and Goods, hath been loudly complained of, and Endeavours used to retrench it; but it is yet worse to allow them to extend their Superiority over the Peoples Souls, and to suffer them to domi-
neer

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neer over them in their spiritual Concerns. And with great Thankfulness to the *British* Parliament, we acknowledge their Goodness in this Matter, in an Act made in the beginning of the Reign of King *George I.* before the Rebellion in *Scotland*: And since they were pleased to do so with regard to our Bodies and Estates, we cannot but hope they will express their regard to our Souls that are of vastly greater Consequence to us.

Reason IV. Experience shews, that the Invention of Patronages is not attended with a Blessing from God; for those Churches where Patronages are allowed, are not observed to flourish so much in Piety, Order, and Discipline, as those where the Divine Institution of the Church's electing her own Pastors takes place. And it is no wonder that it is so, when it is considered what a direct tendency Patronages have to obstruct the Work of the Gospel, by imposing Pastors upon Congregations which do not approve of them; for by this Means these Pastors are greatly hinder'd from doing the proper Pastoral Work in these Congregations, in regard that they have not Access, to instruct and edify the Souls of the People over whom they are placed. For many of the People entertain Prejudices against such Persons, as thrusting themselves into the sacred Office for a Piece of Bread,
and

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and imposing themselves on the Parish without their consent, and upon that account refuse to attend their Ministry. Or if the People are brought at length to do it, it is commonly with such inward Grudges against those Pastors, as greatly hinder their Edification. Likewise this violent imposing of Ministers upon Congregations, frequently produces most unhappy Divisions and Animosities among Persons of all Ranks, and sometimes Riots and Tumults, to the great Disturbance of the Peace both in Church and State. And also hereby Multitudes are provoked to desert their Parish Churches, and to live without the stated Means of Grace, which is the ready Way to increase both Ignorance and Immorality of all sorts in the Land, and likewise to promote Jacobitism and Popery; seeing the People, during their unsettled Condition, will be exposed, as a Prey to every deluding Teacher.

They who are acquainted with the History of the Church of *Scotland*, may know something of the scandalous Abuses of Patronages there, by Simoniackal Contracts or the Bargains, which have been frequently made between the Patrons and the Ministers, to be presented to spiritual Offices in the Church; and the Leases which the Patrons have often obliged the Ministers to give to them of the Tithes of their Parish, in consideration of a poor Maintenance allowed to

to the Ministers themselves and their Families. Such Abuses as these have obtained in the Church, to the great scandal of Religion and manifest decay of Piety and Learning. And hereby the Church was filled with many unqualified Persons for the Ministry, which was made one principal Cause of those Complaints, which brought on the Civil War in *Scotland*, after the Year 1638, as appears from the Acts of the General Assembly, and from Papers of State published from 1638 to 1641.

Reason V. Patronage is a most affecting Grievance to Men of tender Consciences, and those who put a due Value upon their immortal Souls, and desire to be placed under the Inspection of proper spiritual Guides. To such the Choice of a Minister appears to be a matter of great Importance. Now it seems hard to require Societies or Congregations of such Persons, to intrust the eternal Concerns, Edification and Comfort of their precious Souls, to the Care of Patrons; many whereof are sometimes indifferent about the Concerns of their own Souls, being either negligent, erroneous, or profane; and so cannot be expected to be duly careful in choosing proper Pastors to take care of the Souls of others. Now, is it any wonder that serious Christians cannot be easy and indifferent in this Case, when they well know,

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know, that Patrons cannot secure them against the bad Consequences of a wrong Choice, nor be responsible for their Souls at the great Day?

Reason VI. Patrons in *Scotland*, have not such a Claim to the Right of presenting to Churches, as Patrons have in other Countries; seeing in *Scotland* they cannot pretend to the Foundation of Patronage required by the Canon Law, to wit,

Patronum faciunt, Dos, Ædificatio, Fundus; That is, "He who gives the Ground, or builds and endows a Church, hath a Right to present to that Gift or Benefice." Now the Parish Churches of *Scotland* are not built by the Patrons, nor are they endowed out of any private Estate, nor even from the Rents of the Crown; for the Crown cannot alienate the Rents belonging thereto, for endowing of Churches, without consent of Parliament. But Ministers, by the Laws of *Scotland*, have their Stipends or Salaries out of the Tithes of the Parish, which are payable by all the Heritors in it. And for the building of Churches, and Manſes or Houses for Ministers, with the Ground upon which they stand, and the Glebe-lands: These are Burdens, which, by Law, equally affect all the Heritors of the Parish. The Patron bestows none of these; so that all the Right he hath in *Scotland*

land to the Patronage, is from Possession and Custom of presenting; for by an Act of the Scotch Parliament, in the Year 1567, the Tithes are declared to be the Patrimony of the Church. Now, if these belong to God and his Church, *jure Divino*, or be set apart by the Laws of the Land, it may be a Question, how far it is lawful for any private Man to dispose of them at his pleasure.

Reason VII. It seems hard that the Congregations of the established Church in Scotland, who are loyal Subjects, hearty and firm Friends to the Civil Government and Protestant Succession, should be allowed less Freedom in choosing their Pastors, than Dissenting Congregations in Scotland, who are Enemies to the present happy Establishment; and yet we see these have Liberty to choose their Pastors, without any Patron to impose upon them, which the others have not. It is reasonable enough to think, that the Civil Government might, at least, give as much liberty to its dutiful and loyal Subjects, as it does to those who are Aliens and Enemies to it.

It may be said, that the dissenting Congregations in Scotland, do not enjoy legal Benefices, as those of the established Church do. To this it may be replied, that the established Congregations do not receive those Benefices from the Patrons, but from the Tithes, which are paid by the Parishio-

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ners. Besides, there are many of those Congregations, which would choose rather to contribute Stipends or Salaries to Presbyterian Ministers, than to have them violently imposed upon them by Patrons: But neither the Civil nor Ecclesiastical Laws give allowance for their so doing.

It may also be ask'd, how can these be esteemed such loyal Subjects, who oppose and remonstrate so much against the Law which establishes Patronages? To which it may be answer'd, That the Church of *Scotland*, which makes these Remonstrances, consists of such as are as loyal Subjects, and steadfast Friends to King *George II.* and the Protestant Succession in his Royal Family, as any in *Britain*, and have given many undeniable Evidences hereof. And it is not in the least any Inclination to Disloyalty, but merely Consciousness of their Duty to God, that puts them upon making these Remonstrances. They look upon the extending the Patronage Laws, to be a hindrance to the coming and advancement of Christ's Kingdom, which they are bound to pray for, and to use all lawful Endeavours to promote. The Principles of the Church of *Scotland*, with respect to Patronages, are well known; and if there be any of her Members, who fall off from these Principles, to favour Patronages and violent Settlements of Ministers, it may be questioned; whether

whether these prove altogether so stedfast in their Loyalty and Zeal for the Protestant Succession as the others. It was a Saying of *Constantius*, *That those whose are not true to their God, will never be true to their King.*

The Zeal and Affection of the Church of *Scotland* to the Protestant Succession, was well known to his present Majesty and his Royal Father, in the time of *Queen Anne's* Reign. A *Scotch* Gentleman upon his Travels went to pay a visit at *Hanover*; and the zealous Behaviour and Sufferings of the Church of *Scotland*, for their Zeal to the Protestant Succession, came into conversation, and his late Majesty expressed a great Concern for their Sufferings at that time: And particularly his late Majesty had been informed at *Hanover*, that an Act had been made by a Synod of the Church of *Scotland*, for Prayer and Fasting; wherein there was a serious and fervent Exhortation to pray, that God might be pleased to disappoint the wicked Designs of the Papists, and of all the Enemies of the Protestant Succession. The *Jacobites* were so enraged at this Act, and their Expectations being great at that time from the Conduct of *Queen Anne's* Ministry, that they had the impudence to burn this Act at several Market-Crosses.

The Zeal and hearty Affection of the Church of *Scotland* to the Protestant Suc-

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cession, is unquestionable; and she manifested the same in the most dangerous times, in many Instances, particularly by that famous Paper, *The Seasonable Warning of the Commission of the General Assembly, against the Devices of a Popish and Jacobitish Party*; which they published in a very critical Season, about one Year only before Queen Anne's Death: which celebrated *Warning* is annexed to this short Treatise.

Reason VIII. The extending of the power of Patrons, to the obtruding of Ministers upon Congregations contrary to their Inclinations, is highly prejudicial to the Civil Government and Protestant Succession to the Crown. It is well known, that the Presbyterian Ministers in *Scotland*, have been always steady and zealous Friends to the Protestant Succession; and that their Interest and Influence with the People has been a great Security to that Succession there. But if, by the power of Patrons, Congregations shall be settled against their Inclinations; the mutual Love and Confidence, which once obtained between the Ministers and People of *Scotland*, will soon be destroyed. Ministers, who sometime were the Darlings of the People, will become the Objects of their Aversion and Contempt. The People will neither value their Persons, nor regard their Persuasions. And thus the Clergy in *Scotland*

land will intirely lose their Interest among the People, and be rendered incapable to do any service to the Protestant Succession, if it was exposed to danger.

It is hoped this Argument will not be despised by those who are hearty Friends and Wellwishers to our present happy Establishment by the Revolution, and the present Royal Family.

Reason IX. The Members of the Church of Scotland thought themselves strongly, yea unalterably, secured against the Burden of Patronages, by the Laws made for the Union of the Kingdoms, and by the Oath therein ordained to be taken by all succeeding Sovereigns at their Accession to the Crown, to maintain the reserved Rights and Privileges of the Church of Scotland; which Laws and Oath were ratified by the Parliaments of both Kingdoms.

In the Act passed in the Scotch Parliament the 16th of January 1707, which was ratified by the English Parliament upon the 7th of March ensuing, we have these strong Expressions.—“ And it being reasonable and
“ necessary, that the true Protestant Reli-
“ gion, as presently professed within this
“ Kingdom, with the Worship, Discipline,
“ and Government of this Church, should
“ be effectually and unalterably secured;
“ Therefore her Majesty, with Advice and
“ Consent

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“ Consent of the said Estates of Parliament,
 “ doth hereby establish and confirm the said
 “ true Protestant Religion, and the Worship,
 “ Discipline, and Government of this
 “ Church, to continue without any Altera-
 “ tion to the People of this Land in all suc-
 “ ceeding Generations: And more especially,
 “ her Majesty, with the Advice and Consent
 “ aforesaid, ratifies, approves, and for ever
 “ confirms the 5th Act of the first Parlia-
 “ ment of King *William* and Queen *Mary*,
 “ intituled, *An Act ratifying the Confession of*
 “ *Faith, and settling Presbyterian Church Go-*
 “ *vernment*; with the hail other Acts of
 “ Parliament relative thereto, in prosecu-
 “ tion of the Declaration of the Estates of
 “ the Kingdom, containing the Claim of
 “ Right, bearing Date *April* the 11th 1689.”
 Afterwards, we have these Words, “ And
 “ it is hereby statuted and ordained, That
 “ this Act of Parliament with the Establish-
 “ ment therein contained, shall be held and
 “ observed in all time coming, as a funda-
 “ mental and essential Condition of any
 “ Treaty or Union to be concluded betwixt
 “ the two Kingdoms, without any Altera-
 “ tion thereof, or Derogation thereto in any
 “ sort for ever.”

Likewise by this Act, all succeeding So-
 vereigns swear the following Oath:

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" I A. B. do faithfully promise, that I
" shall inviolably maintain and preserve the
" Settlement of the true Protestant Religion,
" with the Government, Worship, Disci-
" pline, Rights and Privileges of the Church
" of Scotland, as established by the Laws
" made there, in prosecution of the Claim
" of Right, and particularly by an Act in-
" titled, *An Act for securing the Protestant*
" *Religion, and Presbyterian Church Govern-*
" *ment*; and by the Acts past in the Parlia-
" ments of both Kingdoms for Union of the
" two Kingdoms.

So help me God.

From all which it is most clear, that by
a mutual Stipulation and Restipulation of
the two Parliaments, it is ordained, That
the Discipline and Government of the
Church of Scotland, with all her Rights
and Privileges, should continue without any
Alteration to all succeeding Generations, and
that this Establishment should be held as a
fundamental and essential Condition of the
Union of the two Kingdoms, and that eve-
ry succeeding Sovereign should swear to
maintain this Establishment inviolably.
Which Consideration greatly encourages
the Church of Scotland to address his most
gracious Majesty King George II. for Relief
from Patronages, seeing by the aforesaid
Oath, his Majesty is engaged to preserve her

in

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in the possession of these Rights and Privileges, secured to her by the Laws of the Union; of which Freedom from Patronages is certainly one. Also the word *Discipline* includes so much; for in the Church of Scotland's Books of Discipline, the settling of Pastors by Election and Consent of the Congregation, is expressly called a part of the Church's Policy or Discipline.

It may be said that Patronage was not abolished by the 5th Act of Parliament 1690. which is mentioned in the Union Act. But tho' that 5th Act did not abolish the Right of Patronage, yet it expressly excepted the same from Approbation, and reserved it to be afterwards considered. And pursuant to this Reservation, the Parliament, by their 23d Act in the same Year 1690, did abolish the Patron's Power of Presentation to Churches, and give it to Heritors and Elders. And this Act was passed in pursuance of the Claim of Right, which had declared the Establishment of Prelacy in Scotland to be a Grievance, and this 23d Act has a plain Relation to the 5th Act, and consequently is ratified with it, by the Union Act; for not only the 5th Act, but all Acts relating to it in favour of the Church are expressly ratified by the Laws of the Union, together with all her Rights and Privileges.

Now, if a candid Interpretation of the words in the Laws of the Union be allowed;

as certainly it ought to be in a most solemn Treaty between two Nations; and especially touching a point that was to be held to be a fundamental Condition of that Treaty, wherein the Interest of a national Church was nearly concerned, and a Church that had nothing to depend upon for her Security, under God, but the Faith of this solemn Treaty, and the Justice of Parliament, according to the Treaty, in which the *Scotch* Nation was to have so small a Number of Members: We say, if a just and natural Interpretation of the Laws of the Union be granted, it must be owned, that the Church of *Scotland* is strongly secured against the restoring of Patronages, and that it cannot be done without breaking in upon the *Treaty of Union*. This is the unanimous Opinion of several General Assemblies of the Church of *Scotland*; as of the Assembly held in the Year 1712, which approved of the Commission's Address, wherein we have these words, "We conceive the restoring of Patronages is contrary to our Church-Constitution, so well secured by the *Treaty of Union*, and solemnly ratified by the Acts of Parliament of both Kingdoms." Also the General Assembly held in the Year 1715, is of the same mind; for in their Memorial to the Secretary, they have these words, "By the Act restoring the power of Presentation to Patrons, the legally established Constitution of this Church

D

" was

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"was altered in a very important Point."

But for clearing this matter farther, there are several things here which ought to be remembred.

1st. When the Act for securing the Church of *Scotland* was framing at the conclusion of the Union, several Ministers and Members of the said Church expressed their concern and jealousy; because, tho' the Act in her favour was conceived in Terms strong enough, yet upon commencing of the Union, she would be subjected to the *British* Parliament, of which the far greater Number of Members would differ from her in point of Church Government and Discipline, and particularly in the Method of electing and settling Pastors. But in Answer thereto, we were told, that according to this Treaty, the Church of *Scotland's* Rights were to be ratified by the *English* Parliament as well as our own, and so we should have the Faith of the *English* Nation to depend upon; and that their Faith in keeping of Treaties with other Nations was never known to fail; and we might as safely depend upon it, as upon our own Parliament. By which plausible words, all our Uneasinesses and Dissatisfactions were quieted at that time.

Now we can scarcely allow ourselves to think, that the *English* Nation will, after mature deliberation, give the *Scotch* Nation ground to complain, that, when they intirely trusted their neighbouring Nation, got their

their Faith in the most solemn manner for the protection of their Privileges, and did thereupon throw themselves into their Arms, they have found themselves disappointed.

2dly, The Body of the *English* Nation was never blamed for the Infringement complained of, but only a Party, some of which were our own Country-men, who at that time, to wit, in the Year 1712, got the Management into their hands, and had no more good-will to the Protestant Succession, as secured by the *Treaty of Union*, than to the Church of *Scotland*, and were carrying on Designs against the one, as well as the other; as King *George I.* doth plainly suggest in his first Speech to the Parliament which met after his Accession.

3dly, Whatever Infringement is made upon the *Treaty of Union*, with respect to the Securities of the Church of *Scotland*, hath a tendency to weaken the Security of the Protestant Succession, which hath no other Establishment in *Scotland*, but by the *Treaty of Union*; for the Securities of both the one and the other being closely link'd together by that Treaty, whatever is prejudicial to the one, must needs be hurtful to the other.

4thly, There are many who well remember, that it was the zealous and hearty Appearance of the Church of *Scotland* for the *Hanover* Succession, toward the End of Queen *Anne's* Reign, that exposed her to the Resentments of those then in Power,

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and contributed not a little to the breaking in upon her legal Privileges, secured by the *Treaty of Union*, in order to distress and ruin her. And no doubt such Infringements were designed to make way for altering that Treaty, with respect to other things, particularly the *Hanover* Succession. But we desire for ever to be thankful for the Kindness of Divine Providence, in watching over it. And now when it hath so happily taken place, to the joy of all true *British* Protestants, it may be hoped, that the Church of *Scotland* will not be the only Body of loyal Subjects that will continue Sufferers for their Zeal for the aforesaid Succession; but that at length his Majesty, with Consent of his Parliament, will be pleased graciously to restore her to the Situation she was in at the commencing of the Union, and particularly to the Right of choosing her own Pastors.

5^{thly}, His late Majesty King *George I.* and his first Parliament were so sensible of the Injury done to the Church of *Scotland*, toward the End of *Queen Anne's* Reign, that, upon Application, they pass'd that favourable Act, in the Year 1719, for the Ease of the Church, which makes the Presentee's Acceptance necessary to the Validity of a Presentation; with which Act the Church seemed then to be satisfied; supposing none would presume to accept of Presentations against the Inclinations of the People of the Parish, as I hinted before. Neither indeed were

were there any Persons that did accept for some Years after; during which time the Church seemed easy. And had not way been at length made for such Acceptances, the Patronage Act had not given us so much Trouble, nor done so great Injury to the Church.

6thly. It ought to be remembred, That any Infringement made upon the *Treaty of Union* with respect to the Church of *Scotland*, may some time or other be improved as a Precedent for invading the Rights of the Church of *England*, if a Party should happen to prevail in Parliament, that was not friendly to her Constitution.

SECTION II.

Containing Answers to some Objections.

Object. PATRONAGES are very ancient in the Church.

Ans. However ancient they are, we are sure they were not in the primitive times, there being no Foundation for them in the Word of God, nor any Footsteps of them in the Apostolic times, or the three first Ages of the Church. And farther, unless Truth and Equity can be pleaded for Patronage, as well as Antiquity, nothing can be concluded hence, but that it is an ancient Evil.

Object.

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Object. II. Many Patrons, in some Countries, have deserved well of the Church, especially those who have built and endowed Churches; And how can they be deny'd the Power of choosing or presenting those who shall serve the Cure therein, when, possibly, by the Tenor of their Donations, they have reserved this Power to themselves, and their Heirs after them?

Ans. Whatever force may be in this Argument as to other Churches, it hath none as to the Church of *Scotland*; seeing by Law the Tithes are the Patrimony of the Church, and out of these the Parish Churches in *Scotland* are provided for, and not out of any Patron's Donations. Farther, these Reservations of Patrons in favour of their Heirs, are pretended without any Foundation; and it is much doubted, whether there are any Patrons in being, who can duly vouch them. But besides, granting that these Reservations could be made out, yet we have ground to except against the Patrons now claiming their Right of presenting, as having long since forfeited their Titles; for the Canonists tell us, that the Pope and some other Bishops, did anciently grant the Right of Patronage to Patrons, and they accepted the same upon certain Conditions and essential Clauses, which none of them have observed; such as these, that they should uphold and repair the Churches, and rebuild them if destroyed by any Accident; that they should
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preserve and defend the Benefice from being dilapidated or misapplied, and should see that the Pastors be provided with a sufficient Maintenance; and that they should not sell the Right of Patronage to others. Now if all Patrons have forfeited their Rights, who have failed in observing these Conditions, there will be few Claims of Patrons found valid.

But as to *Scotch* Patrons, their Titles are founded meerly upon Custom, and frequent Acts of Presentation, and sometimes upon declaratory Sentences before Civil Judges, without any pretext of Donations or Reservations to make good their Title. And perhaps, if the Claims of most Patrons in other Countries were strictly examined, their Foundation would not be found very solid. Nay, the Council of *Trent* asserts, that *Jus patronatus plerumque ex usurpatione quæsitum est*. The Right of Patronage is for the most part usurped, without any just Title or Authority.

Object. III. The Right of Patronage is a Right of Property, to which Patrons have as good a Title as to their Estates: And the *Scotch* Parliament was so sensible thereof, in the Year 1690, when they took the Power of Presentation from Patrons, and gave it to Heritors and Elders, that they appointed six hundred Marks, *Scotch*, to be paid by the Parishes, to the Patrons, for renouncing their Right, which, notwithstanding, were never paid to them.

Answ.

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Answ. It was the Patrons own Fault, that the Money was not paid, seeing the Act provided, that there should be legal Execution, at the Suit of the Patrons, against the Parishes for it. But had there been a Clause in the Act, declaring that if the Money was not paid to the Patrons, against a limited time, the Right of presenting should return to them; then no doubt the Money had been paid in due time. And some of the most considerable Patrons were willing to comply with the Act against Patronages, without having the Money paid them.

Besides, the six hundred Marks were not the only Price or valuable Thing allowed, by the Act passed in the Year 1690, to the Patrons for their Right of Presentation; they had a far greater Allowance made them, to wit, a Right to the Tithes of the Parish, with the Burden of the Ministers Stipends, or Salary, which they could not have before that Act, except by a Simoniackal Contract with the Person who was to be Minister of the Parish. And this Advantage the Patrons still enjoy, notwithstanding the Right of Presentation is restored to them by the Act passed in the 10th Year of *Queen Anne*; so that now the Patrons have got both the Purchase and the Price given for it.

Farther, The Patrons in *Scotland* had once a right of Property to the Presentation of Ministers, yet it is not easy to shew, how their Rights and Claims can be legally revived
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against the Church, after her freedom from Patronages was established and ratified by the Parliaments of both Kingdoms, as an inviolable and fundamental Article of the Union.

Object. IV. Tho' the Patronage-Act was repealed, the Church of *Scotland* is not unanimously agreed about what shall be put in its room.

Ans. The Church was satisfied while the 23d Act of the *Scotch* Parliament, held in the Year 1690, was given her in the room of it, which continued for twenty two Years: And if it were the pleasure of the Legislature to put it again in the room of the Patronage-Act, there would be no Complaint.

Object. V. When the Act of Parliament passed in the Year 1690 was in force, there was no little Diffension about the calling of Ministers, by reason of the Votes of mean People being made equal to the Votes of the greatest Heritors in the Parish.

Ans. By that Act the Power of nominating the Pastors was not given to the Common People, but to the Heritors and Elders, who are the Men of the greatest Note, Judgment, and Authority in the Parish; and for the twenty two Years that the Church enjoyed the Benefit of that Act, there was much Peace and Tranquillity both in Church and State.

And as for any Divisions which happened about the settling of Ministers ac-

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cording to the Act aforesaid ; they were very inconsiderable, in comparison of these occasioned now, by Patrons imposing Ministers upon Parishes, without the Consent of either Presbyteries, Heritors, or People : And the Divisions which happened chiefly in the latter part of Queen *Anne's* Reign, were occasioned and fomented by the Enemies of the Church and of the Protestant Succession.

This Method by Presentations brings on most lamentable Divisions and Disturbances both in Church and State. It sadly obstructs the work of the Gospel, makes woful Divisions in Church Judicatories, breaks and scatters Congregations, introduces Ignorance, Error, and all sorts of Vice : And particularly, it opens a wide Door for Popery and Jacobitism in *Scotland* ; none of which Effects were produced by the aforesaid Act, or the Method of settling Parishes prescribed therein.

THE CONCLUSION.

Wherefore seeing now the Church of *Scotland* hath determined to make application to his Majesty and his Parliament, to relieve her from the Grievance of Patronages ; which so deeply wounds her Constitution, and so much grieves the Hearts of her Friends, his Majesty's faithful Subjects, of the most untainted Loyalty. Her Ministers and Members humbly hope and pray, that the

the time may be now come to favour this Church, and free her from the heavy Burden she was oppressed with, for her zealous Appearances for the Protestant Succession, which now, blessed be God, takes place in his Majesty's Person.

And may we not humbly presume to address the King, for whose sake we suffered this Evil, to be graciously pleased to relieve us from it; that we may still have farther Reason to bless, and pray to God for him, with grateful Hearts; and that future Ages may celebrate his Majesty, as having been made an Instrument by God to bring about so great a Deliverance for this Church?

To some Monarchs the Subjects approach with Terror, even when groaning under the greatest Grievances, being afraid to seek Relief: But to King *George II.* we humbly hope, we may present our submissive and humble Requests for Redress of Grievances, as to our nursing Father, and may look for it from his innate Justice and Goodness.

What we address for, is only to restore to the Church of *Scotland* that Right and Privilege she enjoyed before the Union, and which is secured to her by the *Treaty of Union*; that Right she possessed till spoiled of it by her Enemies, who were also the Enemies of the Protestant Succession; nay, the Right and Privilege that we believe our Lord Jesus Christ left to his Church, which he purchased with his own Blood.

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Great Regard has been shew'd to the Consciences of all the Subjects in religious matters, wherein they have differed from the Churches established by Law. And may we not hope, that some regard will be shewn to the many thousands of his Majesty's loyal and dutiful Subjects, the Members of the Church of *Scotland*, established by the fundamental Laws of *Great Britain*, who are reduced to the greatest Straits and Hardships, when they are required to submit to Men as their Pastors, whom they believe are not called to that holy and important Office; but are thrust into it contrary to the appointment of our Lord Jesus Christ?

The Confusion, Grief, Offence, and Disturbance, which have been occasioned by Patronages in *Scotland*, and which now daily increase, are most woful and lamentable. The violent Intrusion of Ministers upon parishes, with the melancholy Consequences attending it, is far from being a light or indifferent matter to many religious, sober and loyal People, who prefer the Church of Christ, and the Enjoyment of the Ordinances of the Gospel to their chiefest Joy, and would lay down their Lives for them.

The longer this Grievance is continued, the Consequences must be the more dangerous among us, by Animosities and Divisions which will not be healed; Congregations of sober Christians and loyal Subjects, must be broken in pieces, and scattered abroad like
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Sheep without a Shepherd: And this is not all the prejudice done by Patronages; for the violent Measures taken in pressing Presentations, have a woful tendency to alienate the Affections of his Majesty's best Subjects, and to gratify his greatest Enemies, the Jacobites, who rejoice at the Disturbance of his Government. They promote and press Presentations with all their might, in order to ruin our Church, by bringing in a corrupt Ministry among us, and to make the King's best Friends think they are hardly dealt with, by the Continuance of such a grievous Law. And how can the Ministers of the Church of *Scotland*, who desire to be faithful to God and loyal to the King, be easy, to see the People which the Lord has committed to their Charge, driven away from their Churches, made a Prey to the Destroyers of their Souls, and particularly exposed to the Artifices of Jacobites and other deluding Teachers?

As it is our duty in this Situation to apply to God in the first place, for Help and Relief; so it is our Comfort, that we have a gracious Protestant King on the Throne, and a free Parliament to have recourse to, for the Redress of our Grievances, and the Repeal of any Law that may be the Occasion of them.

God, in former Ages, has been pleased to exercise the Church of *Scotland* with many Afflictions and Trials; yet under the sharpest and most cruel Sufferings, he has not left her,

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her, but raised up in her faithful Witnesses, for the purity of the Gospel, both in Principle and Practice, and has many times relieved her in deep Distresses: And blessed be God there are still Thousands in that Church, who love not their Lives unto the Death, in the same glorious Cause; and will, thro' the Grace that is in Christ Jesus, stedfastly adhere to it at all Events. The Enmity of their Foes chiefly proceeds from their firmness to this most worthy Cause, and their Loyalty to his Majesty King George.

Our Eyes are up to the Lord Jesus Christ, the Head of his Church, who has hitherto been our Salvation; and our earnest Prayer to him is, *That he would be pleased to preserve and bless his Majesty and his Royal Family, with all Blessings temporal, spiritual and eternal, and would make them Instruments in his Hand, to do many great and good Things; and that he would direct and guide his Majesty and the Parliament in all Affairs, and particularly in this Affair of so great Importance to the Church and People of Scotland.*



* *A Seasonable Warning by the Commission of the GENERAL ASSEMBLY, concerning the Danger of Popery.*

Edinburgh, August 19, 1713.

WE the Ministers and Elders, met in the Commission of the General Assembly of the Church of *Scotland*, taking to our serious Consideration, the inveterate Malice of Papists against the true Reformed Religion, and their restless Endeavours, particularly at this Time, to ruin the Protestant Interest in *Britain* and *Ireland*; the great Multitudes of their Priests, and other Emissaries now trafficking, for carrying on this pernicious Design in several Parts of this Country, whereby many are already perverted; Their setting up openly in divers Places their idolatrous Worship, notwithstanding of the Penal Laws which stand in force against them, and of her Majesty's Royal Proclamations, and what the Judges have done in their Circuits: And their behaving themselves with as great Insolence as they have ever shewed since our Reformation from Popery. And likewise considering the

* This *Warning* is added here, as being well known, and much regarded in *England*, at the time of its Publication; which is an undeniable Instance of the Church of *Scotland's* ardent Zeal for the Protestant Succession, when it was in the greatest Danger.

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bold Attempts of other Adversaries to our present Constitution, both in Church and State, who do openly in our chief Cities, and thro' the whole Country, promote the Interests of a Pretender to the Crown, who has been educated in all the Maxims of Popish Bigotry and *French* Tyranny. And we being touched with a just and deep Sense of these dangerous Evils, do judge it our Duty, from the Zeal we owe to the Glory of God, the Preservation of our holy Religion, the Safety of her Majesty's Government, and the Welfare of our Country, and in pursuance of the Trust committed to us by the last General Assembly, to give this publick, solemn and serious Warning to all Ranks of Persons, of the imminent Danger which doth arise from such pernicious Practices, not only to our pure and holy Religion, but to our civil Rights and Liberties. And therefore we do earnestly obtest all good Protestants and Lovers of their Country, That they look diligently to themselves, that they be not deluded by the subtle Devices of a Popish and Jacobite Party, who so manifestly design to bring us under the Yoke of the said Pretender, and thereby to deprive us of these most valuable Blessings, which the great and gracious God did so remarkably restore unto us by the late glorious Revolution.

To preserve the Members of this National Church from being imposed upon by the
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cunning Artifices of such Enemies, we beseech them to advert how deceitfully many of these, who are notoriously disaffected to her Majesty's Government, do, with great Appearance of Zeal, espouse and promote the Ceremonies and Liturgy of the Church of *England*; a Yoke which neither we, nor our Fathers were able to bear, and which this Nation would never submit to, even in the times of Prelacy: but altho the Jacobite Party do now so earnestly contend for that Form of Worship, to impose upon, and ingratiate themselves with the Church of *England*, and to strengthen themselves under her Protection, their Zeal for the Pretender is such, that they generally omit the Prayers in that Liturgy for our Sovereign Queen *Anne*, and the illustrious Princess *Sophia*, upon whom the Succession to the Crown is settled; which Succession we cannot but esteem to be, under God, the greatest Security, not only to the Protestant Interest in these Lands, but also to the Reformed Churches abroad; in whose Safety, we are confident, that all good Protestants will find themselves deeply concerned both in Point of Duty and Interest.

It's also very common with that Party, to make a great Outcry, especially at distant Places, where the Matter is not so well known, of their having suffered grievous Persecution, meerly because of their being of the Episcopal Persuasion. This is another

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ther of their Artifices, to procure unto themselves the more Favour and Countenance from others, whose Protection they abuse, to prosecute their malicious Designs against the Revolution Settlement: But this their Clamour and Noise is altogether groundless; and, blessed be G O D, we can appeal to the Consciences of all who know our Conduct, That we have never since the late happy Revolution, in the least returned the Severities, and unparalleled Cruelties which we met with, when they had the Ascendent; and which we from their present Temper, as well as their former Behaviour, may reasonably conclude, they want nothing but Power to renew against the Ministers and Members of this Church.

Moreover, That they may diminish the just Aversion of the People of this Land to the Pretender, and engage them to his Interest, they do artfully suggest, and with the utmost Confidence assure them, That were he once advanced to the Throne, he would procure the Dissolution of the Union. But we intreat all Persons to consider, That whatever be the Inconveniencies, and dangerous Consequences of the Union to our civil Interests, or the Grievances of this Church under it, against which last, both the Commission and General Assembly gave solemn and seasonable Testimony; particularly, in the Tenth Act of the General Assembly held *Anno* 1712, Intituled

Intituled, *An Act approving the Representations and Addresses by the Commission concerning the Toleration and Patronages*; yet to expect a Remedy to these Grievances from the Pretender, is a most gross Delusion, and a Bait which we cannot think will catch any, but such as are very simple and credulous: yea, supposing there were Ground, as there is none, to expect that the Pretender would dissolve the Union, if he should come to the Throne; yet that could not be at all a sufficient Compensation for the dreadful Train of the far greater Evils of Tyrannical Government, and the Abominations of Popery, which we could not but meet with, if a Person of his Principles and Education should be advanced to the supreme Authority. Any Remedy that can be looked for from him would prove so much worse than our present Disease, that we cannot but be confident, there is none who have any just Concern for our Religion and civil Liberties, which ought to be dearest to us, as Protestants and free-born *Scotch* Men, will suffer themselves to be deluded with such an absurd and ensnaring Insinuation.

We find it necessary also, to guard People against another artful Contrivance of the *Jacobite* Party: Those of them that profess to be Protestants, that they may the more easily engage People into their Measures, do frequently declare, That they are for a

Protestant Succession, and with great Assurance advance as a thing to be relied upon, That the Pretender hath declared, or will declare himself to be a Protestant: But this is an Artifice so gross, that it can take with none who do consider, That the Pope doth dispense with the fairest Profession of the Protestant Religion, and the most solemn Oaths to maintain it, for advancing that hellish Design of extirpating the Protestant Religion, under the opprobrious Name of the Northern Heresy; and which all Papists by their cruel and bloody Principles, are obliged to endeavour to the utmost of their Power, upon Pain of Damnation; and likewise that a Prince who is a Papist at heart, may the more securely and easily work the Ruin of our Religion and Liberty, when his Designs are covered with the Mask of a Protestant Profession. Such therefore, as are imposed upon with the fond and groundless Expectation of the Pretender's being a Protestant; and would thereupon intrust him with all our valuable Concerns, must needs bewray the greatest Ignorance of the Principles of Papists, and the many obvious Instances of their Dissimulation; nay bring upon themselves not only the Brand of Weakness and foolish Credulity, but the hainous Guilt of Treachery to God, from their inexcusable running into Measures, which so manifestly endanger our holy Religion, and the happy
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Constitution of this Church, founded upon, and agreeable unto, the Word of God.

Wherefore we do with the greatest Earnestness recommend to all the Ministers of this National Church, that they endeavour by publick and private Instruction to impress the People of their respective Charges, with a due Sense of the Evil of Popery, and extreme Danger these Lands would certainly be brought into, of being over-run with it, and ruined with Oppression and Tyranny, if ever the Lord should for our Sins permit the Pretender, educated and confirmed in the Popish Religion, and instructed in all the Principles of Arbitrary Government, to bear Rule over us: And we do seriously exhort all the Ministers and Members of this Church, to testify all Duty and Loyalty to our only rightful and lawful Sovereign Queen *Anne*, and a zealous Concern for the Protestant Succession, settled upon the most excellent Princess *Sophia*, Electress and Dutchess Dowager of *Hanover*, and the Heirs of her Body being Protestants: And we judge it proper at this Occasion to put them in mind, That this illustrious Princess is the Grand-daughter of King *James* the Sixth of *Scotland*, and First of *England*, by his Daughter the Lady *Elizabeth* Queen of *Bohemia*, for whom and her Children our worthy Predecessors did publickly pray in their Churches, and whose Husband was descend-

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ed of a Family, which was remarkably zealous for the glorious Work of Reformation, and who himself did endure great Trials of Affliction for his stedfast Adherence to the Protestant Interest.

When we therefore consider, how much both our present and future Safety under God, doth depend upon that Family's succeeding to the Crown, and how necessary the Preservation of that Succession is, for the Security of our Religion and Liberties, and of all that is dear to us as Men and Christians; we cannot forbear, at such a Juncture as this, to excite ourselves, and all of our Communion, to testify, as blessed be God they have hitherto done, a firm and steady Adherance thereto, under whatever Discouragements may happen. And in the Bowels of our Lord and Saviour Jesus Christ, we do seriously obtest and beseech all Ranks of Persons, to hear the Voice of God's Dispensations to us in these Lands, and to humble themselves deeply under the many sad Causes and Tokens of the Lord's Anger, to prepare to meet our God by turning unto him with all their Hearts, by unfeigned Repentance and Reformation of Life, fleeing to the Blood of Sprinkling for Reconciliation, and making known our Requests to God with all Prayer and Supplication in the Spirit. That he would continue, strengthen and perfect what he has wrought for us, dis-

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appoint the Designs and Hopes of a Popish and Jacobite Party, preserve the happy Constitution of this National Church, sanctify and remove our present Grievances, and teach us to profit by all his Dispensations; That he would prosper and bless our Sovereign Queen *Anne*, direct her Councils, and prosper her Government; that he would preserve and maintain, against all its Opposers, the Protestant Succession in the House of *Hanover*, and eminently bless that Illustrious Family; that he would give Wisdom to all Ranks to understand the Times; that he would pour out a Spirit of Love, of Power, and of a sound Mind, upon Ministers, that with one Heart and Mouth they may strive together, in Defence of the Doctrine, Worship, and Government of this Church, as now settled; that he would bless them with Meekness, Wisdom, and Zeal, to avoid all Divisions that bring a Scandal upon Religion, endanger our Constitution, and expose us to the Scorn of our Enemies, and give them Advantage over us: That the Lord would give to all of us, to reflect seriously on the many Troubles which have afflicted our *Zion*, and to shun carefully all those Sins which procured them; That he would keep up in our lively Remembrance, the great Danger our Religion and Liberties were in, when in his infinite Goodness he surprised these Nations with the late happy

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Revolution, a Mercy never to be forgotten, without the highest Ingratitude to God, and the greatest Injustice to the Memory of the late glorious King *William*, which ought always to be savoury to all good Protestants: That he would enable us to make a right Improvement of that Gospel Light and Purity which we now enjoy, and work in us a Temper of Spirit suitable thereto; That he would make serious Godliness and Christian Charity to flourish amongst us, and give all Ranks one Heart, and one Way to fear him, and keep his Commandments always, That so our gracious God would dwell in our Land, and that it may be well with us, and our Posterity after us.

The abovewritten Warning and Exhortation having been read at sundry Diets of the Commission, and fully considered, was this Day voted and unanimously approved by them. And they appointed the same to be forthwith Printed, and Copies thereof to be sent to the respective Presbyteries; and recommend to them to take the most effectual Way to publish the same to the several Ministers and Members of this Church.

Subscribed by

WILL. WISHEART *Modr.*

JO. DUNDAS *Chs. Eccl. Scot.*

F I N I S.